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INDIA CULTURES QUARTERLY

(Formerly The Pilgrim)

THE
INDIA CULTURES QUARTERLY

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Vol. ~~I~~ 15 No. ~~1~~ 2

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Notice

Beginning with this issue, the name of this magazine is adjusted to the new publication policies adopted by its sponsoring Society. We believe the title, INDIA CULTURES QUARTERLY more nearly expresses the present aims.

Foreign (outside India) readers are invited to become permanent subscribers. Please note the low annual fee which has been adjusted to the cost price of printing and mailing.

Our advisers in foreign exchange have written to us that the simple expedient of mailing your personal cheque for two dollars only, will be satisfactory at this end. Enclose this cheque in a sheet of heavy letter paper on which you have mentioned your name and address, and place in an envelope addressed to Department of Organized Research, Leonard Theological College, Jabalpur, M. P., India. Place an eight cent postage stamp on this envelope, unless you wish to post by air mail If you act now on this simple matter, your subscription will reach us in time for the next issue. Make cheques payable to Dept. of Organized Research of L. T. C. By using the initials the name may be conveniently included in the space usually available on a bank cheque.

Readers in India are advised that the subscription fee is Rs. 2/ for salaries of Rs. 200 or less, and Rs. 4/ for salaries of Rs. 201 or more. Due to the dissolution of the previous arrangements for this twenty-year old magazine and to the temporary suspension of publication, we are not able to gauge accurately when your subscription is due. Accordingly we shall assume that all subscriptions are due in the middle of the present publishing year. If you know the date in your case, please advise us. Note that henceforth Dr. R. D. Immanuel will be in charge of editorial matters (as in the past), and Dr. H. H. Presler will be concerned with the business details.

The Mid-India Region

Dr. Henry H. Presler

Note:—This regular feature in THE INDIA CULTURES QUARTERLY is contributed by the director of the Department of Organized Research of Leonard Theological College, Jabalpur, M.P., India, who assumes that a regional approach to the study of Indian cultures is required by the diverse data. Wide variations in patterns of relationships ideas, customs and artefacts are reported in the anthropological journals. Dr. Presler is confining his attention to an urban section close to the geographic centre of the peninsula. Historically Jabalpur was early the locale of aboriginal tribes secluded in its hills and forests. Later, Moslems acquired dominance. In the British period Aryans from the north immigrated, along with agricultural populations from Bundelkhand and Chattisgarh districts of the province. Recently, various educational, industrial and military establishments have attracted populations from the four corners of India, but these remain culturally distinct from the main body of mid-India, remote, isolated, unsophisticated illiterates that comprise the majority in the city's population of three hundred thousand (approximate).

Experiments with Oral Myths

The following series of articles intends to experiment with some of the oral myths prevalent in our city. The aim is to attempt to discover their function in the lives of men today. We want to learn what are their psychological, sociological and cultural causes. We desire to know what effects they produce today, what part they play in the *functional ensemble* of culture.

The subject of oral mythology forces itself upon the attention of any student of the illiterate masses, comprising at least 85% of the population of India. Their ideologies, theologies, world-view . their customs, codes of etiquette, expectations... their morals, rules, laws . their needs, fears, hopes... in sum, their interpretations of life (religious) are embodied in oral myths.

By myth I mean a traditional story of religious import, dealing chiefly with the activities of supernatural beings. The merit of this definition is that it does not raise any question about the truth involved. Whether a myth be true or false is an important consideration for each of us in the role of the theologian or philosopher. But while playing the part of a social scientist, we are interested in cause and effect relationship, and in such knowledge as yields dependable prediction.

Our informants do not narrate these myths at random, extemporaneously. " thinking out loud." No They talk repetitively, according to commonly understood precedents. Their

speech is usually anticipated by other members of their group, most of whom know what the informant will say next, and who correct any mis-statement. What is to be said may not be written on paper anywhere, but is known by rote, by memory. The members of the group do not allow any alteration from the accepted form. Oral myths are usually set, fixed, right within each group. Variations do occur as between groups, but not within the group.

For some years I have been collecting oral myths from the people of Jabalpur, and trying to give an account of them, hoping that myths may help to reveal the psychological and social processes involved. The longer I ponder over oral myths the more convinced I become that the most difficult logistic task is to classify them. The help of you readers is solicited in pointing out to me any classificatory or other theoretical errors or weaknesses in what follows. Also, please tell me whether my analysis yields understanding, whether it has illuminative power, whether it increases our knowledge of the masses.

Competition

From various oral myths I here confine my attention to those pertaining to competition, rivalry, struggle, trials of strength, conflict. Local oral mythology pertains to sectarian competition, god versus god, god versus man, god versus demon, class versus class, caste versus caste, male versus female, religion versus the Public Works Department, Indians versus British, native versus scientific medicine, priest versus merchant in the struggle for urban land, sadhu versus people, guru (teacher) versus guru, magician versus magician, magician versus men, and so on. The quantity of such myths of competition is impressive, suggesting that competition is a strain in the lives of common men and women, in spite of the regulative barriers of caste.

The reasons for beginning with myths of competition are three. First, they are easier to handle than some others, raising fewer marginal problems. Most of them are rather self-contained, neat units. Second myths of competition may be arranged on a continuum from the natural to the supernatural (man vs man, man vs god, demon vs. god, and god vs god). Thus, they pertain to beings in which the readers of this quarterly have emphatic interest. Third competition is itself a major factor in our personal lives, in our societies, in our world. Competition has received close attention from theo-

logians, moralists, social scientists. We want to gauge the significance of competition in mid India, to see how the people behave with respect to it.

In this experiment with myths of competition, I have decided that the data suggest classifying them under three heads: Actualizations, Symbolizations, Projections Each nominal stem is appended with the instrumental suffix *-tion*, to indicate the action of men in manipulating these stories. Allow me to explain what is meant by the three terms.

A myth classified as an Actualization is one that presumes to report a competition between humans. Such a competition was an actuality. The persons were real, the struggle was visible and audible. Anybody present could have seen or heard it. Whether or not the reported details are accurate is not a question in the mind of the informant. He describes what happened on earth in space and time, the rivalries of human agencies.

A competitive myth described as a Symbolization is one that lifts into a non-human sphere what actually happened on earth as between humans. The supra-mundane sphere becomes the mirror of the mundane. The names of the supra-mundane actors may be different; their attributes may be exalted; their powers are usually greater; but the drama played by them above, had its original form in some struggle between men below. The heavenly plot is a replica of the earthly, a *chinn* in Hindi, a *nishan* in Urdu, a symbol in English.

A competitive myth described as a Projection, is one that abstracts the competitive behaviour of men and foists that pattern on the Gods. Such a myth makes the gods struggle with one another as men compete with their fellows. Ideal-typically, it is not possible to connect the plot in heaven with any historically verifiable conflict on earth. The details of the supernatural story cannot be matched by details in any natural tale. Rather, the normal course of human competition a type sequence, a norm of conflict is projected heavenward, and there the play is cast with available divinities.

In sum, these oral myths of competition are to be categorized as Actualizations, Symbolisations, and Projections. In other words, the oral myths are classified according to their distance from a human scene. The Actualization *is* the human scene; the Symbolization is a *duplication* of the human scene in an

other-than-human realm; the Projection takes the *essence* of the human scene and places it on a cosmic canvass, to be exaggerated and embellished by the previously known characteristics of divine actors.

Of course, oral myths can be classified otherwise. You can arrange them theologically (according to whether the actors are gods, goddesses, demons, ghosts, witches, saints or priests). You can apportion them philosophically (between the atheists, theists, pantheists). You can assort them historically (ancient, modern; verifiable, unverifiable). You can allot them linguistically or geographically. You can index them in any frame of reference. I am grouping them as Actualisations, Symbolizations or Projections because the data seem to suggest it, and because such grouping may yield additional understanding.

I am immediately conscious of the assumption in my classification, namely, that such oral myths are to be accounted for as the end results of purely human processes. The classification assumes that empirical evidences are sufficient to account for such myths. Philosophically I am against such an assumption; but temporarily, at least, I want to experiment with this classification to see what, if anything, it may yield.

Competitive Myths as Actualizations

Competitive myths classified here as Descriptions may be subdivided as follows:

1. Competition between people and the police
2. Competition between political factions
3. Competition between magicians
4. Competition between religious functionaries and the laity
5. Competition between religious functionaries

Such mythological Actualizations of ordinary events are pertinent here because they provide the background patterns against which to place the mythological Symbolizations and Projections. They may show forth the matrix of concepts and attitudes out of which the doings of theological personages arise. We try to understand men before we try to understand their gods. Or rather, if we study the common struggles of humans within a certain culture, the struggles of their divinities become more comprehensible.

1. Competition between a Gond and the Police.

This oral myth pertains to a tribesman, whose ancestors ruled over our forest dales, far from the historical currents swirling below them on the plains. The later Mohammedans, Aryans, Bundelkhandies and Chattisgharies still regard the defeated children of the ancient kingdom of Gondwana with awe, attributing to them unusual powers. The local attitude toward the Gond is compounded of compassion, fear and mystification. A Gond is sometimes an object of amusement, and at other times of dread. A myth like the following elicits delight and satisfaction in local listeners. The episode is said to have been witnessed by the informant.

In a certain village there was a big seth (merchant), living in a large house. He had a Gond servant whose name was G–. One day the servant was told to make ready the bullock cart for carrying goods to the weekly bazaar. In the process he had some row with the merchant's son, and exclaimed in vexation : " I will sell not only these goods of yours, but even the cart and the bullocks, and will not give you a single pie (penny), and you cannot do anything to me." The son only laughed.

So the Gond went off to the bazaar and sold everything, and pocketed the money. Then G–, went to his own house. The seth sent for him, but G– refused to heed, exclaiming, "If the seth has any power let him try it on me." The matter was reported to the police at the Sub-District post A Hawaldar with sepoys came to arrest him. G– replied in the same way and said, "Even the government cannot do anything to me."

The Hawaldar knew about Gonds and was afraid of them, so he went back asking the Inspector to help them arrest the Gond. The Inspector pretended to be furious. "What? You go with two sepoys and cannot arrest a Gond?" However, the Inspector went along to help capture the tribal. He arrived in the evening, served the papers, and succeeded in making the arrest, putting the Gond in chains. Inspector sahib told the Gond to accompany him to the jail, but the fellow refused, saying, " I will not accompany you to the jail, and if you take me by force, a misfortune will befall you enroute." The Inspector also knew about Gonds, so he thought better of the matter, and hired some villagers to help watch the culprit. Now there were the Inspector, the Hawaldar, two sepoys, and four villagers, eight men to retain the custody of one lowly Gond. The Gond lay down to sleep, and the rest dozed.

At midnight the chain fell out of the handcuffs, striking the floor with a clank. The villagers awoke, the sepoys jumped up, the hawaldar and the Inspector were frantic. The Gond had vanished.

The Inspector was left in confusion. During the following day, G– was met by the villagers. Various men came to the Inspector and told him that G– was seen here, others said G– had been seen there. The Inspector, the hawaldar, the sepoys ran hither and thither, but could not meet up with G–. This went on for three days. It was plain that G– was in the village, but was not to be caught. At last the Inspector said, "I will take G– to the jailkhana without a chain." Within a short time G– walked in with three other Gonds and agreed. The informant was one of those three.

So the party of four police and three Gonds started for the jail. They reached their destination because the Gonds were willing. It was the chain to which G–objected (How could any Raj Gond, a man to whom all the land around our section rightfully belongs, be chained by the Aryan usurper?) At the jail the seth was waiting, and demanded of G–, " Why did you sell my goods, my cart, my bullocks, and what have you done with the money?" G– answered, "I sold them because I had a quarrel with your son, and you cannot do anything to me. Even the government cannot do anything to me." Seth said, "You served me twelve years, and I trusted you, a faithless Gond." So the police locked G– in one of the cages.

The next morning the jail cook came to give G– his food, but on opening the cage, found it empty. The police came running and looked in, but saw nobody. The Seth came puffing, but it was no use. Plainly, G– was gone. The cook, the police and the Seth turned away dejectedly, and lo! G– was standing on the verandah. Then the Seth realized that you cannot do anything to a Gond.

The Seth said, "G–, why are you troubling us?" G– said, "Honoured Seth, your money is safe. I am not troubling you but you are bothering me. Your son challenged me and spoke ill of my god, Baradeo, so I had to sell the cart and the bullock." The fat merchant exclaimed, " How did you get out of the handcuff and chains? How did you get out of this cage?" The Gond said, " Sethji, my Baradeo liberated me. It is Baradeo who is helping me, and will help me."

Seth said, "G–, you just keep that money with you and live peacefully. If you want to serve me longer you may. if not, you are free." G– went back quietly to his house and kept the money, and he is living there now If you have any doubt you can go to the L– jailkhana and enquire from the police station regarding this G–.

In this competitive myth of Actualization, the former struggle of the dispossessed tribal with the forces of the stronger Aryans is manifest. It is a struggle still existing in the mind of some Gonds. Such competition between the people of any country and their police is a theme to delight the average audience, especially when the winner is considered to be a crude and uncouth rustic. For what follows it is important to note that the success of the Gond was due to some uncanny, extra-human power, beside which the rightness or wrongness of the issue was absolutely irrelevant.

2. Competition between devotees and commercial people for urban land.

Many years ago Shivaji and his Marathas ruled over our section. They used to build temples with underground passages, and use them for military purposes, for ambush or escape. When the British finished off the Marathas this particular temple had no real constituency attached to it Accordingly it fell into disuse. Year after year it deteriorated and nobody seemed to care. Fifty years ago an up-and-coming government clerk moved to Jabalpur. One evening, this clerk went for a walk with his wife. When they saw this old temple, the wife suddenly evinced a liking for it. The husband had a vision that very night, of himself as the owner of the temple. The conviction grew on him, the more so because then the temple was in a very bad state. Anybody used to come there and stay. It had become a place for drunkards, robbers, lunatics. So the clerk thought he could easily eliminate it.

At last he made a deal with the person having title, and purchased not only the temple but the land around it. No sooner in possession of the building and land, but the clerk started to build a multiple housing unit. Immediately a tremendous opposition arose. The neighbours said that the land belonged to the temple and was therefore sacred, and that no residential structure should be built, whose inmates would

pollute the precincts of the god. But the clerk said that the purpose of the residence was only to provide quarters for a caretaker for the temple. So the struggle went on. Still the people did not yield. The fight went to the courts and dragged along in the laws delay for years. Meanwhile, the clerk prospered and acquired influence. In the end the case was decided in his favour. He began to rent out the various suites of rooms to separate families, until he died. Informant (the clerk's son) says, "My mother is still alive. We are doing very well by the blessing of this god."

Notice that in this Actualization myth, the forces of piety and of commercialism are arrayed against each other. The ample precincts of religion, established when population was sparse and rural, become tempting bait for entrepreneurs in a population dense and urban. Piety fights a losing battle. The urban processes close around religious institutions, hemming them in, reducing their holdings as competition for the use of the sacred land intensifies. Religious functionaries struggle against odds, retreat, make a stand, retreat again. Occasionally they win, decisively. The heaviest traffic is not able to roll over the shrine in the middle of the main commercial street The sacred pipal tree withstands the fulminations of the municipal water works department intent on laying a pipe. The broken well in which the spirit dwells, cannot be filled with dirt. But on the whole, religion loses; commerce wins. We shall see later how this form of actual urban competition becomes a Symbolization myth.

3. Competition between political factors

The rise and fall of British political power in India was marked by innumerable local struggles The oral myths pertaining to this strife are charged with patriotic emotions, as in any other country. Locally, we hear oral myths that must be many years old, pertaining to the conflict between a Gond raja, called Shankar Shah, and the invading foreigners. At that time, Shankar Shah was probably a satrap of the Moslems with whom the British were also engaged. Written history on the period is scarce, but it seems well established that such a Gond king by the same name went down before British arms. The following oral myth is given in its standard form. Remember

that we are not dealing with the truth or falsity of its details. We are rather concerned to describe the political competition of former times as understood today by our informants. If the oral myth seems exaggerated, only remember it later when examining the projected struggles between the gods.

Long ago houses were not built close together as you see them now, but were scattered here and there. The land was empty and plain, and covered with a good deal of grass. Thus, there was enough fodder for the cattle, and consequently enough ghee and milk and butter. The men of that time were strong because of the ghee. They were very strong. (Informant points to the north): There used to live over there such robust people as could cut stone and make grinding mills by hand. They were so sturdy that twelve of them killed sixty Britishers without using weapons. It happened this way.

In the year 14 Raja Shanker Shah was killed. Why do you ask what means 14? Everybody knows it was 1814 A.D. The British came and wanted to destroy this Gond king, but their soldiers were weak before the men of Shankar Shah. Shankar Shah did not have as many soldiers as the British but his men had wondrous muscles. When the British saw that they could not get hold of this Gond, they decided to use other means. They approached his Vazir (prime minister), putting all sorts of temptations before him. They said they would give a portion of the kingdom to the Vazir, and would protect him from internal or external dangers. So what happened? The Vazir betrayed the whereabouts of his master, beside the Nerbudda River. The British surrounded, and were able to take both Shankar Shah and his son.

Both noblemen were taken outside of Jabalpur and made to stand before two canon. Then the soldiers in charge of the canon were commanded to fire: but the powder did not explode. So fresh powder was rammed, and again the order to shoot was shouted. The second time the powder did not ignite. So Shanker Shah turned his head and spoke to the canon, requesting that they should work and do their duty, lest he and his son should be struck with swords and have their heads cut off by the infidels. The third time the order was given, and the balls came out with great force. Not a single portion of flesh or bone was found on the ground by the invaders.

Then the captain sent sixty soldiers with swords to loot the treasury. At the gate thereof were only twelve Gonds unarmed. But each of Shankar Shah's men grabbed two Britishers and banged their heads together, and then two others, and so on, untll all sixty were killed. When the captain came to know of this he was confounded, and realized that he could not overturn Shanker Shah's kingdom without outside help. So he brought in another raja with an Indian army to help them; the other raja betrayed his countrymen in this. The British could never have got the best of us Gonds without the help of their henchmen.

When the affair was over, the British asked the cause of our enormous strength. They were told that it lay in pure ghee, milk and butter of cows and buffaloes. It was then that the British started cow slaughter. They were also told that we Indians eat wheat. This got noised abroad and so some companies from Russia and Japan came over here and took some of our earth and spread it on their farms. The same was the case with America. They took soil from here over to their farms, and also our wheat seed, and that is the reason they have such good wheat and can send some of it back over here for us to eat.

Whether such details accompanied the struggle for local political supremacy is not my consideration. I leave such question to the historians.

My point is that the standard local myth presents them as actualities. People believe such procedures were in vogue. The possible becomes the fact, as far as they are concerned. Men so behave. The extravaganza of the mythological Symbolization and Projection may be an extension of the Actualization. Treachery in some heavenly myths is only a matter of degree, and not a cause for surprise.

In the next issue of *The Pilgrim* this experiment with the oral myths of our Mid-India region will be carried further. The significance of such analysis may become plain to any reader who uses it with the mythological materials in his own area.

Modern Hindu Conception of History

Hindu scholars are agreed that Hindu religious thought, in all its voluminous literature, takes no serious notice of History. This is due to the characteristic world-view of Hinduism. World life is recognised only as a passing significance. Although the ultimate reality of Being is affirmed, temporal existence is regarded as of no abiding consequence. The cyclic view of periodic creation and destruction of the world as well as the Law of Karma and transmigration which conditioned individual existence explained the nature of things at any one time. But such explanations do not seek to establish any substantial relation between temporal existence and absolute Being. In fact, Hindu religious thought has consistently maintained that absolute being is totally transcendental, and therefore in every way unrelated to world-life and history. This would mean that the Hindu indifference to history is due to its characteristic theology, its conception of God and Reality.

In modern times, however, Hindus place great store by events in contemporary history. Indeed India is making history to-day. This is evident not only in the ordering of the affairs of the nation at home, but also in the remarkable contribution that Indian leaders have been able to make in international life. Hindu thinking obviously believes in the agency

of man, and his capacity to order world life with purposive determination to realise common good Thus the responsibility of man for his action, and its consequent effect on his nature and destiny have given new importance to world-life and history, in Hindu thinking. Whether Hindus are conscious of this shift of emphasis or not the fact remains that modern Hinduism is evolving a new conception of history.

This has become inevitable in modern Hinduism, obviously because the shift of religious interest in recent times, beginning with the 19th century, is from speculation about the nature of the Absolute to the nature of man. In other words, the determinative doctrine in the evaluation of the Hindu outlook on life is no longer derived from its classical theology, but is being built up on a new anthropology. This is perhaps still in the making. Nevertheless, the primary question that is of dominant concern to the modern Hindu thinker is the nature and destiny of man—what is man and whither is he bound?

If this analysis is true, and there are valid reasons to hold that it is, then it follows that this new conception of history in the making in modern India will have to come to terms with the classical view about God and Reality that had so long held the field. Certain consequences are inevitable. One is that an attempt should be made to reconcile the new anthropology with the classical theology. This is a task which is by no means easy because so far in Hindu thinking the affirmation of the reality of the one has always been at the expense of the reality of the other. The Christian view of man as God's creature, and of God as man's Creator, has provided the solution in Christian thought. But in Hindu thinking to accept the doctrine of the creation would be to do violence to the nature of God as Absolute Being, who cannot be in any way involved in world life. Secondly, Hindu thinking will have to come to terms with the whole idea of personality as applied both to finite and infinite being. And at the heart of the modern view of personality is the belief in the possibility of relationship. This has been well stressed by Martin Buber in his apologetic for Theism in terms of an I-Thou relationship. Thirdly, there is a new demand for the realization of true community. Such community is the consequence of purposive endeavour in which responsible beings enter into creative relationship, because they are bound together as persons in relation to the Person.

We are, therefore, living in significant times. The very thought-structure of Hinduism as a religious system is in the process of revolutionary change. It is not for us as Christians either to pass judgment on what is happening or to take credit for having initiated this trend. Much less would it be fair of us to take advantage of such a situation, only to press the claims of our faith with a view to make converts. Our contribution is perhaps best made in helping the Hindu thinker to search his own conscience and discover for himself whether all this is happening in consequence of the stress of the times from the outside, or from the inward awareness of the spirit of God whose promptings to hear and obey is to be led into the Way, the Truth and the Life.

PAUL DAVID DAVANANDAN.

Tirukural

A NEW TRANSLATION BY R. D. IMMANUEL.

Tirukural is one of the most popular literary productions in Tamil. It is more than a thousand years old and its popularity seems to increase as the centuries pass by. Certain sections of Tamil people call this book the "Dravida Veda", and its author, Tiruvalluvar, is actually worshipped in a shrine at Mylapore, a suburb of Madras.

Tirukural is a world famed work. It has been translated into more than twenty foreign languages. Dr. G. U. Pope did it in English fifty years ago, and this is now out of print. Several friends of the Editor of the India Cultures Quarterly, have asked him to translate at least the important portions of this book. He has consented, not because of a feeling of competence, but because someone more qualified would get interested in his beginning and perfect the translation.

Tiruvalluvar's life is shrouded in mystery. Many legends associated with his life make it difficult to sift fact from fancy, and history from supposition. So, no attempt is made here to give the life of Tiruvalluvar. Translation at its best is a foster mother. Under the niggardly provisions of her stepmotherly nature, there is scant room for the reproduction of play upon words, pun, rhythm and assonance. Much of the charm, of the Kural depends upon the intricacy of the close

knitting of word with word, upon rhyme, and onomatopoea. The plainness and poverty of our translation is a great draw back and we apologise humbly for our short comings, of which we are profoundly aware. Yet, we feel that the ideas of the Kural in their pristine purity, even when shorn of their beauty of expression, are like a radiant gem that shines in its own light, and that the permanent value of the Kural does not lie in the beauty of expression, but in the height of thought, in the depth of the meaning for life, and in the breadth of its understanding of human nature. We shall be quite satisfied, if our translation serves to call attention to this great work and challenges someone to produce a better rendering.

The Kural consists of one hundred and thirty-three chapters. Each chapter contains ten couplets. Each couplet has about twenty-four letters. The whole book is divided into three main sections and each section deals with one of the primary or intrinsic values of life.

CHAPTER I

Praise to God

1. As the letter 'A' is the first of all letters
   So God is the first of the Universe.

   Note:—(*a*) The word 'Bagavan' used for God denotes (according to some commentators' the source of the following:—Wealth, Heroism or Courage, Honour, Grace or Beauty, Knowledge and Zeal.

   (*b*) Some commentators claim that the names of the poet's parents are subtly introduced into the text. His mother's name was Adhi and his father's was Bagavan.

2. What is the use of learning, if by it one does not worship the feet of Him who has true Knowledge? (*i.e.*, God).

   Note:—The man who does not worship God has no learning.

3. Those who have reached the feet (presence) of Him who seeks the heart of His devotees, will dwell eternally in His abode.

   Note:—A. God is described here as seeking the heart of His devotees.

B. Dwelling eternally means, will not be born again, being released from the bonds of Karma.

4. No evil can ever more happen to those who have reached (the feet of) Him who has no desires or aversions.

Note :—Some commentators describe the evil mentioned here as three fold :—evils arising from the social environments, evils brought about by one's own actions, and evils brought about by nature (*e.g.* Volcano, Lightning, etc.)

5. Those who praise the King of Eternal Values (God) will not be affected by the two kinds of action that produce darkness.

Note :—(*Two kinds of action that produce darkness*) : The great fear of Hindus is that any kind of action will bind them to the cycle of births and deaths.

Salvation in Hinduism generally means the liberation from the bonds of Karma and Transmigration.

6. He will live eternally who walks in the ways prescribed by Him who is master of the five senses.

Note :—The One who has mastered the five senses is God, according to old commentators.
The ways prescribed by God are the Vedas.

7. Except those who have attained the feet of Him who has no likeness unto Himself, will find it hard to dispel grief of mind.

Note :—The phrase, "feet of God", is no anthropomorphism. It is a metaphorical usage to denote humility on the part of the worshipper, and grace on the part of God.

"Who has no likeness unto Himself." Refers to God and emphasizes the uniqueness of His nature and the transcendence of His attributes.

8. It is difficult to swim through the ocean of births except for those who have attained the feet of the priest of the ocean of righteousness.

Note :—Commentators say that the ocean of births means desire of wealth and the desire of pleasures.

9. The sense organs that do not function are useless. Likewise is the head that does not worship Him who has eight attributes.

Note :—The eight attributes of God are :—(*a*) self existence (*b*) purity (*c*) knowing without aid (*d*) omniscience (*e*) freedom from attachment (*f*) transcendent grace (*g*) omnipotence (*h*) self-limitation.

10. Those who have not attained the feet of the great King will not be able to swim through the sea of births.

Note :—According to the theory of transmigration, every action born of desire binds man to *Karma*. So, he will be born again and again.

It is interesting to note the epithets given to God.

He is:
1. the First in the cosmos.
2. the One that has true knowledge.
3. the One that seeks the heart of His devotees.
4. the One that has no desires or aversions.
5. the King of eternal values.
6. the Master of the five senses.
7. the One that has no equal unto Himself.
8. the Priest of the ocean of righteousness.
9. the One that has eight attributes.
10. the Great King.

(to be continued)

The Successor of Sankaracharya

By R. D. Immanuel

When the original founder (often called Adhi Sankara) desired to propagate *Advaita* (non-dualism) throughout the country, he established four schools. Three of them were in North India and he asked three of his disciples to conduct them. The fourth one was at Conjeevaram, and he himself became the head of the school. So, to the followers of Sankara, the school at Conjeevaram is very sacred, and its *acharya* is God's vicegerant on earth.

On March 14, 1957, the present incumbent Srimat Chandrasekarendra Saraswati Jagat Guru Sankaracharya, has completed fifty years of service in this Mutt as acharya and he seems to be growing stronger and younger as days pass by. His history and teachings are very significant.

He, the 68th Guru (in apostolic succession) was born on May 20, 1894 at Villupuram, about 100 miles south of Madras. His birth name was Swaminathan and his parents were Subramania Sastri and Mahalakshmi Amma. From his childhood he showed unusual precocity.

When his parents took him for admission into the American Mission School they noted his brilliancy and placed him in the Middle School straight away. He stood first in his class and received first honours every year. But the boy was very much attached to the Sankaracharya School (or monastery) where he used to go often. Sometimes, even without informing his parents, he went and sojourned at the monastery just to see the *Acharya* of the Mutt. This great man saw the young boy's intelligence and sincerity and was very much impressed by his character and conduct.

Things began to move rather rapidly. When the boy was only thirteen years old he found himself ordained as the head of the monastery, and an able one at that, for he has directed the affairs of this great school with singular ability and rare skill for the last fifty years.

The head of this school nominates his successor, who assumes authority on the death of the nominator. The 66th successor of Sankara, wanted to train this young boy who was only 13 years old to be his successor, but death snatched him away rather suddenly. On his death-bed, he sent a wire to the

young boy to start immediately. But before he could go, the old Guru died having nominated one Lakshmi Kandan to be his successor. Unfortunately he too died within 8 days of his ordination, so, young Swaminathan became the head of the Mutt at the early age of thirteen.

The British Government took charge of the estate as the boy was a minor, and held it in custody for him till he became a major. As soon as the young boy became the Guru, he went to the banks of the river Cauveri, where he remained three years studying intensely. It was rather a unique feature that the teachers who taught him, fell at his feet to worship him as the head of the Mutt.

He was given instruction in Logic, (Vyakaran or exposition), Vedanta, and Mimamsa. But he also studied Tamil Classics like Tirukural and Devaram In due course of time he mastered the Telugu, Marathi and Hindi languages and became a great scholar in their religious literature. He also studied English for some time.

In 1915, when he was twenty-one British Government gave the estate of the Mutt into his hands. Since then he has directed all the affairs of the school to the great satisfaction of the public.

He gave Hindu festivals like Navaratri greater emphasis. But his special attention was directed towards corporate worship in music. Quite often he arranges for groups singing and gets experts in Hindu classical music. The poor and needy received help always, and the amount of money spent for charity and renovation of Hindu temples during his administration has grown with geometrical progression.

Another interesting fact is that he has differed from all his predecessors in the way of his life. He identifies himself to a large extent (as far as his religious order would permit) with the political and social movements of the country. For instance, during the boycott of British Cotton Goods, patriots burnt British made cloth material to boost up the Indian Cotton Industry. Then the young Guru did not burn British material, but he vowed to wear only Indian made dresses. On that day, he gave two pairs of hand woven dresses to every person in the Mutt and asked them to throw away all mill made cloth.

He has been an indefatigable traveller and has not cared o use modern means of transportation. It took him about t

twenty-one years to travel through the vast sub-continent and his disciples followed him throughout these tours. His desire to worship at the sacred shrines is remarkable. In 1919, he left Kumbakonam, and in 1922 took a heapful of sand from the shores of Rameswaram to place reverently on the sacred bed of the Ganges. He was able to bathe on July 25, 1934 at the Sangam at Allahabad where three river Ganges, Jumna and Saraswati) are said to meet. Empirically minded people (it is claimed could) see only the first two of these rivers. His tour formally ended in June 29, 1939 when he returned to Kumbakonam to perform Vyasar Puja. This required him to stay there two months before and two months after the puja.

Since 1953, he has been staying at Conjeevaram, the headquarters of Adhi Sankara. He has nominated as his successor, the ascetic, Shri Subramanyam, who will assume the title 'Jayendrasaraswati.'

The Concept of Maya According to Sankara

A. P. Abraham

The issue on which the schools of Vedanta are divided is " What is the nature of the relation between the Self 'Jiva and God (Brahman)?" There are three main explanations given for this: The Madhava school holds that the self and God are two totally different entities; this is called dualism or Dvaita. The Sankara school holds the idea that the two are absolutely identical. This view is known as monism or ' Advaita.' The Ramanjuja school holds the idea that the two are identical only in some special sense. It attributes different qualities to God and the self. So this view is called qualified monism, or ' Visistadvaita.'

The advaita philosophy leads to Sankara's concept of maya. He held that pure unqualified monism is taught in the Upanishads. God is the only Reality. There is no multiplicity even within God. In consistency with this, we have to explain the world not as a real creation, but as an appearance. So everything which we see around us is Maya, i.e. illusion or appearance. It is the illusion of the multiplicity of the empirical universe, produced by ignorance (avidya), when in reality there is only One, the Brahman Atman."

In dealing with this doctrine of Sankara we shall see how Sankara relates his doctrine to the various aspects of the world, the individual self and God the basis of which is found in the thoughts of the Upanishads.

The Sole Reality of the Brahman

Sankara starts his theory with the view that the essence of reality must be its absoluteness. It must always be the same forever, unconditioned by time, space or causality. Whenever he talks about the unreality or illusion of the world of sense experience, he is trying to prove the absoluteness of Brahman, that it is never conditioned by anything, and is itself characterized by no attributes. 'The highest self, says Sankara, 'is eternally pure, intelligent and free never changing, one only, not in contact with any thing, and devoid of form." He is essentially nirguna (without any attributes), niskriya (without any activity or movement), niravayava (without any parts), nirupadhika (unconditioned and absolute), and nirvisesa (having no distinguishing element in it.)

The Self and the Brahman are absolutely identical

The main idea of the advaita vedanta philosophy (according to Sankara) is that the ultimate and absolute truth is the self. It is one, though it appears as many in different individuals. Since Brahman is the only absolute reality there cannot be any other separate entity So it follows that an existing self cannot be anything other than the Brahman itself. In other words, the self and the Brahman are absolutely identical.

The Highest Knowledge

Sankara expounds his two orders of knowledge the higher (paravidya) and the lower (aparavidya). The higher order of knowledge mystically apprehends the true nature of reality. The lower order of knowledge which is not the true and absolute knowledge—perceives through the categories of the senses, where as the higher kind of knowledge apprehends " by a process of abstraction based on a series of negations of common sense experience and relations of every day, generally associated with the world and life." The object of the highest knowledge is the self itself, i. e. the subject. This is impossible in the case of the lower knowledge for whatever becomes is something other than the self. It is only when one comprehends himself as the Ultimate Truth that he attains the highest

knowledge. This is the significance, according to Sankara, of the Upanishadic passage, "That thou art" i.e. there is an unqualified identity between the self and God.

The Unreality of sense Experience

Sankara holds the view that our sense experience is unreal. The external world is merely an appearance. It is not real. So it is foolish to identify our sense experience in the world with real wisdom. Sankara says: "This is a matter of life and death. Be warned Your intellectual activities are misleading. They proceed from a wrong principle. To trust them is the worst you can do They will keep you bound to endless lives and deaths." The sense experience causes the delusion of a false relationship between the individual and the world. In our ordinary experience we think that the world is real. We see things around us and so we know that the world does exist. But according to Sankara our practical or empirical experience is not absolutely real. It leads us astray. Whatever we see, hear and experience we do because of illusion or maya. By saying this Sankara does not completely deny, the existence of the plurality around us. He says it is real only in a particular sense.

In what sense is it real ?

Sankara says that so long as the true knowledge of the self is not reached all empirical experience is true. It only has existence as long as we are deluded by ignorance. The moment we attain the true absolute knowledge of the self, the world ceases to exist. The empirical experiences are "true only in a relative sense, so long as they appear to be so. For the moment the real truth about them and the self is comprehended all world appearances become unreal, and that one truth (the Brahman, pure being, bliss, intelligence) shines forth as the absolute and the only truth in world and man." Since our ignorance and false understanding do not in the slightest degree affect the true nature of things, the world of sense perceptions as well as individual souls, that mistake these erroneous empirical concepts and act on them, are from the ultimate standpoint, maya, illusory."

The explanation of the world appearance :—

The world appearance (as we experience it) is often likened to the illusory perception of silver in a conch shell. The man who sees it from a distance thinks that it is silver,

but the moment he goes near and picks it up, he comes to know the reality that it was just a conch shell rather than a piece of silver. The moment he finds out the truth, the illusory perception disappears and he is no more tempted to think that it is silver, and thus believe in unreality. So also when the true knowledge of reality comes into our minds this world appearance also will vanish. The world appearance also (in this sense) is temporary ; for an illusion cannot last when the ultimate truth is known. It is not temporary for the one who never attains true knowledge ; so long as sense experience, lasts we have the empirical experience and the consciousness of a phenomenal universe. But such a universe has no ultimate validity, because the whole thing resides only in the realm of Avidya or Nescience. Though ultimately the universe is unreal, it is real for all practical purposes. Still it is Maya, an illusion due to Avidya.

Maya and Avidya.

Sankara's concept of maya is closely related to avidya. Sankara argues that so long as we are subject to avidya "the tendency of the human mind is to see what is really one as if it were many." We cannot attain to a knowldege of reality, The reality is the reality of the one ultimate truth. But we see plurality around us. This is due to avidya. "Avidya is the fall from intitution, the mental deformity of the finite self that disintegrates the divine into a thousand different fragments." It is in this realm of avidya that the illusory world appearance resides. So maya is due to avidya. Sankara uses the terms avidya and maya interchangeably. "Thibaut concludes that Sankara identifies them both. Deussen holds that to Sankara Avidya is the causal principle of the world of appearance while Maya is the effect, the appearance itself. In Sankara's own thinking, however, Maya is both a principle of creation as well as the creation itself. But it is Maya as principle of creation that is obviously identified with Avidya."

Maya in Relation to God

Though the unreality of the universe is admitted, it is nesessary to know whether there is any relation between God and the world of appearance. Can we say that the world was created by God? Can we speak in any sense of God as the creator of the Universe?

Creation of the many things by God or the soul (Atman) is related in some Upanishads. 'In the Rig Veda the one Indra

(God) is said to appear in many forms through powers creating illusion (Maya). The Brihadaranyaka also accepts this. The Svetasvatara clearly states that the origin (prakriti) of the world lies in the magical power (maya) of God. Creation is compared to magic or jugglery. God is spoken of as the juggler who creates the universe by the magical power called Maya Maya as a power of God is not to be distinguished from God himself, just as the burning power of fire is indistinguishable from fire itself Sankara holds that " In consistency with the emphatic teaching that there is Only One Reality, we have to explain the world not as a real creation but as an appearance which God conjures up with his inscrutable power, Maya." We perceive the many objects in the one Brahman due to our ignorance which hides the real Brahman from us and makes it appear as so many objects. When the juggler produces an illusory show and makes a coin appear as many the cause of it from the point of view of the juggler is his magical power. But from our point of view the reason why we perceive many coins is our ignorance. So also the world appearance is due to both the magical power of God and the ignorance of the individual who perceives God in many.

So long as one believes in the world of appearance he thinks of God as the creator of it. But when he realises the world as apparent he no more thinks of God as the creator of it. A magician fails to be a magician to the one who is not deceived by his art. Similarly God ceases to have Maya or the power of creating appearances to the few who see nothing but God in the world. To them God is not possessed of any qualities like omnipotence or omniscience. God is realised as one without any internal distinction. without any quality. In this point of view God is 'Nirguna Brahman. But in the point of view of the believers in appearances, God possesses qualities and so he is Saguna Brahman. He is called Isvara.

Now it can be said that the whole phenomenal world is the appearance of Isvara and that 'Maya is the potency (sakti) inherent in Isvara through which he manifests the objective world with all its diversity and forms. But since from the transcendental point of view the objective world with all its diversity and forms does not exist, from the same stand point Isvara also does not exist. But Nirguna Brahman, the highest and the sole reality does exist, unconditioned and unaffected by any illusory existence of the world appearance.

Maya as the Energy of Isvara

We have seen that avidya has the potency of creating the whole world of sense experience, including Isvara himself as distinguished from the Absolute Brahman, because outside of our avidya there is no existence for the phenomenal world or a God who creates it and maintains it. Assuming the existence of Isvara for those who are subjected to illusion, we can say that the power of illusion or maya itself is from God. The world of appearance exists due to the jugglery of Isvara. So maya is the energy or the inherent force of Isvara. It is the creative power of the eternal God and by means of it he creates the world of appearance, Maya does not have a separate existence from this point of view. It is in Isvara himself. The forms and qualities of the world are explained in terms of an action of Isvara, when during creation, he imposes on the formless and the unqualified 'nothingness' or the undeveloped principle—which is sometimes denoted by the term 'akaasa', those forms and qualities which it possesses in itself.

Maya in relation to the Self. The only reality known.

Man occupies a central place in the Vedanta but the individuals as we see them existing separately are not real in the absolute sense. We have already found that Sankara believes in unqualified monism. All distinction between objects are the illusory creation of Maya, though it may seem that in knowing the world we know two distinct entities namely, the self and nature, this distinction is only apparent and not real. "The essence of the self is knowledge, which can never be parted from it. If then every object is found to be pervaded by knowledge, the very essence of the self, no object can be distinct from the self, but is really comprehended in it."

The Self is Absolutely Identical with Brahman.

This is implied in the Upanis adic saying 'That thou art'. The self, received apart from the conditions i.e. the reality underlying the conditioned individual, is identical with the absolute Brahman. This identity is real. So the soul is in reality what God is. This soul appears as the finite self because of its association with the body which is not real. People generally identify the self with the body or the senses. If we do so then there would be as many selves as there are bodies and senses.

The Body and the Senses of the Individuals are the Products of Maya.

Due to ignorance the soul erroneously associates itself with the body. But the truth is that the body by which the true self is limited is merely an appearance. In other words it is the product of Maya. 'Just as the whole universe is the effect of Maya the portions of the universe which constitute the gross and subtle bodies of an individual self are conceived as the effects of that particular self's avidya." The empirical self (Jiva) whose essential associate is maya, is to be distinguished from the true self which is Atman. It is this self that is identical with the Brahman and not what we simply call 'ego', which is always thought of in connection with the body.

The Self and the world of Appearance.

It may seem that the self is limited by time and space, when we consider its absolute reality, and that thus a duality is effected between the self and the world, making its absoluteness unreal. But the self is not the self of an individual only but it is the universal self. It is not only here, but everywhere, not only in a particular object, but in all objects. Space which seems to make the universe dual or plural, does not really do so for both the body and the world outside of it are illumined by the same self, are objects of the same knowing self, and are thus comprehended in its essence.

The two functions of Maya.

Maya has two functions in relation to the individual. First, it conceals reality from the individual. A man does not realise that he is in the clutches of the power of Maya. It is only when he is relieved from it that he understands the reality, and as he looks back he would realise that what things he saw around him in plurality were just illusion The second function of Maya is the projection of the unreal. When an individual is under the illusory power of Isvara he sees the unreality of the world and thinks that it is real. His state then can be compared to that of a man who sees a rope on his way and thinks that it is a snake. This state of considering the entire complex of phenomenal existence to be true, continues till he realizes himself to be the highest self, Brahman.

The doctrine of Maya Summarized.

As we look into the whole doctrine of Maya according to Sankara, we realize that the term Maya meant many things to Sankara. (1) The world is described as Maya because it can not

be or ought not to be understood as it is. It is not self explanatory, which shows its phenomenal character. It is the unreal appearance of the real. This idea is brought out by the word Maya.

Secondly, the incomprehensibility of the relation between the word of Becoming and the Absolute Being is brought out by the term Maya. We can never understand, when we are in the state of Avidya, how reality is related to the world of plurality. This is due to maya.

Thirdly, the word maya is used to convey the idea of the magical misleadlng effect, produced by the Brahman. If Brahman is to be considered as the cause of the world it is only in the sense or in the same way as a rope is the ' cause of the snake it is mistaken to be. The word is no more an effect of Brahman than is the snake an effect of the rope. So when we consider the world this way it is called maya.

Fourthly, the principle which accounts for the appearance of Brahman as the world is called maya. This is the principle of illusion by which the appearance of Brahman as the world to them that are in avidya, is explained.

Fifthly, the energy of Iswara by which he creates the world ot appearance is called maya. This is the power of self expression of Iswara which makes the existence of the modified empirical world possible.

Finally, ' this energy of Isvar becomes transformed into the Upadhi or limitation, the unmanifested matter (Avyakta prakrit), from which all existence issues. It is the object through which the supreme subject ' Isvara develops the Universe '.

BOOK REVIEWS

By R. D. Immanuel.

Haridas Bhattacharya (Editor), *The Cultural heritage of India Vol. IV* (Calcutta: The Ramakrishna Mission Institute of Culture, 1957) pp 775. Price : Rupees 35/.

This is an attractive and authoritative volume dealing with the religions of India. It is stated that this volume " gives in a comprehensive manner, an account of the various cults and sects, as they are still living in India." It reveals the remarkable variety of religious quest which allows each

sect and cult, to follow its own line of argument, and its own special view point.

"The variety of religious cults within Hinduism, each of which differs in its allegiance to the Vedas and the Upanishads as the *fons et origo* of Indian religion and religious experience, is quite bewildering. And yet through these we find a most wonderful display of the oneness of the human spirit." "It is claimed that Hinduism is like a lotus flower and that the various cults are the beautiful petals; a careful study will reveal the underlying common stock." (Preface)

The book has six parts dealing successively with, the Religious Sects and Cults, the Saints and their teachings, Religions in practice, Religions from beyond the borders, some modern reform movements, and Sri Ramakrishna and Spiritual renaissance. There are forty-six chapters, each written by an authority on the subject. Principles of historic criticism are accepted by all these writers and each writer of the Hindu cults and sects shows that the cult he is dealing with is living, has undergone evolution, and is now making adjustment to present day environments.

Most, if not all, of the contributors seem to agree that all religions are different expressions of one and the same human urge, and that religions should accommodate to one another. Here is a quotation:—

> "Owing to their diversity in taste people prefer different ways, straight or crooked; but thou art the only goal for man, just as the sea is the goal of all waters." p. xvii.

This is an attractively bound *de luxe* edition. The paper used is of the finest kind and printing is faultless. We congratulate the publishers and hope the other volumes will be coming out soon. It is a matter of great sorrow that its able editor, Professor Haridas Bhattacharya, has passed away. But for his indefatigable efforts, this volume could not have come into existence.

Ministry of Information and Broadcasting, *Festivals of India* (Delhi 8: Publications Division, Government of India) pp 25.

This attractive booklet is very well illustrated by artistic pictures, and is a suitable book for any foreigner who is not acquainted with India and her Religions. It has three chapters.

Chapter One is an introduction and gives us the most important facts connected with the gods and goddesses of Hinduism. Also it relates the important tenets of Sikhism, Jainism, Buddhism, Islam and Zoroastrianism. The advent of Christianity into India is very briefly stated.

Chapter Two deals with festivals observed all over India by one or more of these religions. The order followed is according to calendar succession and not importance. Under this heading thirty festivals are described, thirteen of which are Hindu, four Muslim, three Christian and the rest of other religions.

Chapter Three deals with local religious festivals and starts from Kashmir. We wish the book had more details, but for those who are introduced to India for the first time this is an excellent booklet.

Rajagopalachariar, *Vyasar Virundu* (Madras 2, Dinamani Kanyalaya, 1957) pp. 360 Price Re. 1.

Vyasar Virundu is a very attractive Tamil Book written by Chakravarti Rajagopalachariar, formerly Governor General of India. It is a collection of stories from the Mahabharata, told graphically but in such simple language that any one can understand and appreciate the contents of the great Indian epic.

The book has many commendable features and the following are a few :

The author has in mind the common man—the millions of average men and women in India—who have not enough money to buy books, but whose hearts are hungry for knowledge. So, this book with its attractive cover and three hundred and sixty pages of close printing, has been priced at One Rupee. It is a real wonder, that this has been made possible. The paper used is good, the printing faultless, and the type clear.

The author's theology is uncompromisingly orthodox. Here are a few quotations :—"We can take water from the rivers Ganges and Cauveri to quench our thirst. But these rivers are not merely means for the satisfaction of our thirst. They are living streams, deities worthy of worship." Such a statement from one who has translated Einstein's Theory of Relativity into Tamil, shows that the religious and theological ideas of men are too deeply rooted to be shaken out by historic

or scientific criticism. This is very well brought out by the author's statement concerning the historicity of the epics, especially of the persons Rama, Lakshmana, Dharma, Arjun and other great heroes.

He says that some people try to evaporate the holy epics by interpreting as if the poet were allegorically describing the good and bad desires and thoughts of men, or that the Kurukshetra (the field of battle) is only the heart of man. He (the author) disagrees with such interpretations, and holds that our life cannot be sustained by mere metaphors and allegories. (Page 4).

While the book is a series of stories, the author takes great pains to offer a concise but complete history giving special emphasis to the historical sequence of events. Another noteworthy feature is the fact that the author has spared no effort to relate these stories and narratives to modern life situations. Thus, he tells (p. 193) that reading Mahabharata and Ramayan is much better than going to Cinema shows—for in both (epics as well as movies) villains and their villainy are exposed—but epics do not endow the evil doer with that attractive allurement that entices the heart as so often the modern screen does. What makes the book very profitable is the genuine human interest it displays, the excellent use it makes of psychologically critical situations, and inescapable dilemmas of moral life. The author is a dyed-in-the-wool sanatana-dharmist, and he uses the twentieth century psychology to inculcate his religion and ethics.

Notes on the Code of Manu

(Concluded)

Dr. H. H. Presler

d. The Ascetic

A man who gets tired of giving alms and offering sacrifices and becomes an ascetic, is raised after death to the supreme happiness of heaven. But prerequisites are: to have studied the Veda, become the father of a son, and offered sacrifices. He must also part with all that he has, make a sacrifice to Prajapati, and place, as it were, the sacred fires in his mind. "There is no danger from any source for the man who vows, as he sets forth, that he will cause no harm to any living creature."

He must go forth alone and dwell alone, abandoning no one and abandoned by none, speaking to none, with neither

dwelling place nor fire to cook his food or warm his body. His food he may obtain from any village he cares to go to, but always manifesting supreme indifference whether he gets food or not, his mind centred on the Supreme Brahma alone. With broken earthern pot for his begging bowl and worn out rags for his clothing, let him seek neither life nor death, waiting for the time to depart, as the hired servant waits for his wages.

Let him look before he sets down his foot, that he may tread upon no insect nor upon anything that is impure. Let him patiently endure reproach and hard words, and abstain from harsh words in return.

Seated on the ground in the posture prescribed by the Yoga philosophy, finding his delight in meditating upon the Supreme Soul, let him keep himself from all desire save the desire to be set free forever.

He must not, for the sake of obtaining food, teach the sacred texts, explain prodigies and omens, give advice, show his skill in palmistry and the knowledge of the stars.

He must not beg from any house where Brahmans, hermits, dogs, birds or other mendicants dwell. He can beg no more than once a day. When the household fires have been extinguished, when even the leavings of the meal have been removed, then is the time for a true ascetic to go and beg.

An ascetic is ripe for immortality when he brings his senses under control, is devoid of both love and hatred, and injures no living creature. If he kills an insect let him supress his breath six times and take a bath. Suppression of the breath cleanses a man of sinful acts, even as fire purges metal of its impurities.

Death is a fortunate release from this cruel devouring world. Let him bestow the guilt of his evil deeds upon his foes, the merits of his good deed upon his friends, and for himself seek union with the supreme Brahma by an increasing indifference to all objects of life.

But everything depends upon meditation. The full reward belongs to the due performance of rites and cannot be secured if one does not achieve true knowledge of the Supreme Soul. The subject of meditation, say the commentators, is the recognition of the unity of the individual soul with the Supreme Brahma.

In the Foregoing we notice Syncretism of Jainism, Vedanta, Yoga, etc. etc. Manu is the synthesis of all in practical life.

The greatest of all four orders is that of the householder, and this is a truth taught by both revelation and tradition (Veda and Smrti), because the householder is the support and stay of the other three. All men seek shelter with the householder. It is not necessary to become an ascetic. If a householder has subdued his organs got rid of the guilt that adheres to sinful acts, given up the performance of Vedic rites and studied the Upanisads, he is permitted to dwell at home, under the care of his son.

5. The Duties of Kings

Kings are specially created that they might afford protection to the world. They are not ordinary beings. They are composed of eternal particles drawn from the substance of Indra the King of heaven, Pavana the wind, Surya the sun, Chandra the moon, Yama the god of death, Agni the god a fire, Varuna the atmosphere, and Kuvera the god of wealth.

Without him the world would go to anarchy. The goddess of fortune comes to those who gain his favour. If the king did not unceasingly punish the guilty, the strong would oppress the weak, dogs would lick the sacrificial butter, the lower castes would usurp the place of the higher; the sacred rights of property would disappear, caste would be destroyed by intermarriage; hopeless strife and confusion would ensue.

Wicked kings come to destruction. Let an upright king know that he who is Just to his own subjects, severe with his foes, straightforward to his friends, and kind to Brahmans, will acquire glory that is worldwide.

Duties:

1. Get up early in the morning, give reverence to learned Brahmans and act according to their advice. Such teach him how to rule, and how to get knowledge of the Supreme Soul.

2. He should avoid the ten vices rooted in pleasure: hunting, gambling, sleeping by day, gossip, sexual excess, drunkenness, an undue fondness for dancing, singing, and music, journeying to no purpose. And the eight vices rooted in wrath: malice, violence, treachery, envy, slander, unjust seizure of property, abuse and assault.

3. He should choose ministers who are sons of men in royal service, of good birth, skilled in warfare, and well acquainted with sacred books.

4. Conquest should be among populations with majority of Aryans, and in dry climate.

5. Make gifts to Brahmans that are generous.

6. Four-fold rule for a king's happiness: What he has not let him seek to acquire; what he has preserved, let him increase; and what he has increased, let him give to those who are worthy.

7. Taxation should be gradual: a sixth part of the trees, and a twelfth part of crops. The poor should give one day's labour per month (artisans and Sudras). But a Brahman learned in the Veda should never be taxed.

8. According to circumstances he should use force, conciliation, bravery, policy.

The King's administration of law:

Acting for him should be four Brahmans in the capacities of one deputy and three assessors. They comprise the Court of the Four-Faced Brahma.

They are to hear eighteen types of cases: Recovery of debt, sale, purchase, breach of agreement, non-payment of wages, boundary disputes, adultery, theft, assault, defamation, the duties of husband and wife, questions affecting wardship, inheritance, and so on.

The judges are to be impartial and kind to all. Twice-born men may give evidence for twice-born men, and Sudras of good character for Sudras. Thus, low castes cannot testify regarding high castes. Women only can give evidence on behalf of women. False witnessing is punished by one hundred transmigrations.

Legal interest is 15 percent per annum, if secured; for unsecured, interest is 24 for Brahmans, 36 for Kshatriyas, 48 for Vaishyas, and 60 for Sudras. A king should be fined 1000 times that of an ordinary man, and a Brahman eight times, because they are more culpable.

While addressing a Brahman, it is enough to say, Speak! But to the Kshatriya, he should say, Speak the truth! He should warn the Vaishya by dwelling on the guilt of stealing cattle, grain or gold; or, he may warn him of the danger of losing those objects which are dear to him, should he be guilty of perjury. To a Sudra one gives warning as regards damnation and rebirth, or the fate of a dog if he lies.

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Printed & Published by James W. Manickam at Payne & Co. (Branch Press)
142, Purasawalkam High Road, Vepery, Madras.